

# THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR  
IN BONUM." Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS  
WORK TOGETHER FOR GOOD."

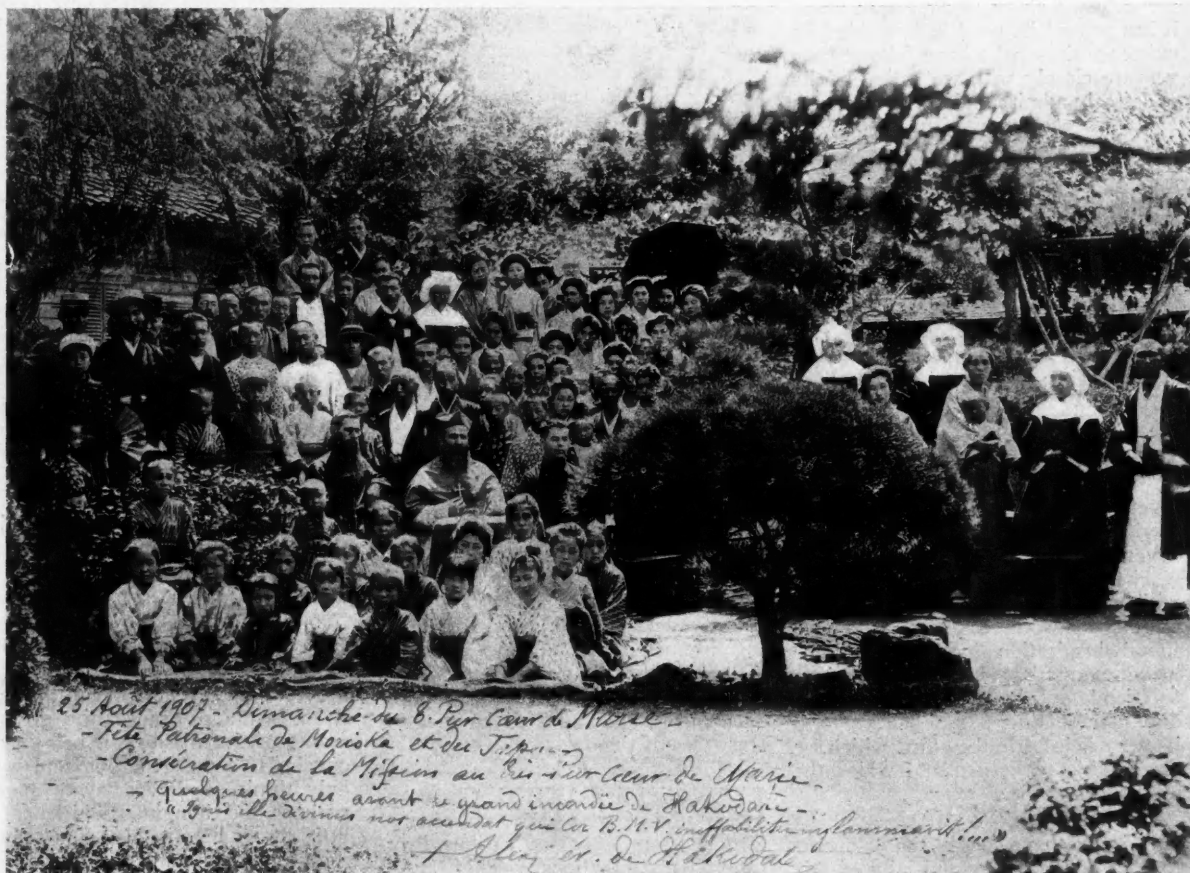
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BISHOP BERLIOZ WITH SOME OF HIS CHRISTIANS.

This photograph was taken at the consecration of a Mission, only a few hours before the great fire in Hakodate, Japan, in which more than 60,000 were rendered homeless and the church property was destroyed.

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**THE FIELD AFAR** is a diocesan mission organ, published bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate.

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**"AND ON EARTH PEACE TO MEN OF GOOD WILL."**

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WITH this issue "THE FIELD AFAR" closes its first year. That it has proved its need and justified its existence those who have followed the venture closely will, we believe, fully and freely admit; and only from such could we accept criticism.

IN the comments made, kind words have been the invariable rule and these have been many, from sources too, which we prize most highly. Our exchange list is large and during the year material supplied in these columns has often passed along the line of Catholic newspapers and magazines to the West as far as the Pacific slope, and across the Atlantic to England, Ireland and France.

WE have no reason to complain, yet we are not content. "THE FIELD AFAR" is trying to do a missionary work and as a true missionary can never rest while souls are to be reached, so we should not be satisfied with a limited circle of readers when more can be secured. Many who have found inspiration in these columns have communicated their impressions to friends and have thereby added to our lists. Others, we believe, will likewise help us in the effort which we are making to deepen and widen the missionary spirit.

SO far we have sought the co-operation of the clergy and laity of this archdiocese whose sympathy for the world-wide cause is known to Catholic missionaries in even the most remote countries, and our search has not been in vain. From almost every state in the Union, however, we have received

evidence of interest awakened, we know not how, in the work of Catholic missions and in the effort made by this little publication. We have always welcomed such friends, whose patronage encourages us and gives hope of the development of the great work for souls.

COMPLIMENTARY copies of "THE FIELD AFAR" have been forwarded to several classes of professional men and women, especially to lawyers, physicians, and school-teachers, and we have reason to believe that these copies have been most acceptable. We suggest that our subscribers leave their copies, as far as possible, in waiting rooms, where they may fall under the eyes of the occasional visitor.

THE editor of "Anthropos," the new international Review of Ethnology and Languages, is producing a valuable addition to science and will do much to make the secular world realize what splendid work is being done by Catholic missionaries. These men are the chief contributors, each writing in his own language, and their productions reveal the intimate knowledge which a Catholic missionary naturally acquires by close contact and long residence with uncivilized peoples.

The editor, Fr. Schmidt, writes that up to the present he has received very few subscriptions from America, but that he looks for many when the value of the work is more perfectly realized.

IF the casual reader of the daily newspapers would make it a point to note changing conditions in China, he would soon begin to realize that the nation which contains nearly one-third of all the people on this earth is beginning to wake after its sleep of ages. Eleven thousand Chinese students are over in Tokio preparing to infuse Western ideas into their own countrymen. Postal systems are being organized and railways extended. A constitutional government is in preparation and the study of English-speaking people and their language is the order of the day.

ENGLISH-SPEAKING Christians in the Orient are represented largely by members of various Protestant denominations. This is so marked that a general impression has prevailed, especially in China and Japan, that Catholics are few, if any, in the United States and in other English-speaking countries. It will be difficult to correct this idea until we

Catholics whose native tongue is English have begun to foster vocations for foreign lands as well as for our own country.

PRIESTS are needed—apostolic laborers—here in the United States and abroad in foreign lands. A few vocations for the remote missions, would, we believe, inspire more vocations for the difficult missions of our own country. God's work is done through human agencies and much is left unaccomplished when we fail to act. Many a vocation has never matured because the one influence which it needed was withheld. That influence might have been our own encouragement of some youth who hardly dared to whisper his sacred ambition and who waited until too late for our expected word.

THE Bishop of Hakodate, Rt. Rev. Alex. Berlioz, visited the United States last spring on his way from Europe to Japan. While here he made several inquiries about "Peter Parley's Universal History," which, it seems, has been considered a classic among the English text-books of Japan, but which, if known at all in this country, is recognized as an utterly unreliable and bigoted production. A letter from Bishop Berlioz for "THE FIELD AFAR" appears on another page. As we read it we cannot but feel that the task of a Catholic missionary in Japan will be in many instances to destroy before he can build, and that the presence of English-speaking priests might have prevented this poisoning of the wells. It is gratifying to learn from Bishop Berlioz that the more highly educated among the Japanese have tested this book by modern standards and found it wanting. It still continues, however, to do the mischief intended by its author and by the English-speaking teachers who have recommended it.

AH! if I were rich," writes a young missionary from Tonkin, "What souls I could save! what misery I could relieve! But the world is so vast and France, the great almoner of the missions, is being persecuted. If some generous soul would only think of the far-away apostles perhaps one thought would be for me little corner here in Muc-Son! Happy the pelican that can feed its little famished ones with its own flesh and blood. The missionary can only sign and pray."

"Their sound hath gone forth unto all the earth, and our words unto the end of the whole world."

## "PETER PARLEY" IN JAPAN.

by the

RT. REV. ALEX. BERLIOZ, D. D.  
of Hakodate.

Translated by M. J. R.

When Commodore Perry opened Japan to the world, certain Americans followed him, who showed to the leading men of the country, just beginning to stammer English, a book which began thus:

"If you should enter a balloon, rise into air and sail along the country, how many interesting things would you see?"

Then closing the book and giving it to the ingenuous Japanese, artless no longer, they said: "Here is a magic balloon from which you may see all the peoples, all the civilizations, all the barbarisms of the world, especially that of the popes, the most degraded of all."

The book was accepted by a few who thus found a means of perfecting their English and by others who were misled by the title of "Universal History" or "History of 10,000 Nations," as it is called in Japan, and in a few years this book became a classic in all grades of instruction. To such an extent was it used that the author, in the course of his history (P. 113) thought it necessary to note the fact as one of the characteristic marks of the Japanese people.

"The Japanese seem to wish, too, to know something of the history of the nations from which they have so long lived apart. For every now and then, the publishers of this little book which you are now studying, receive an order from far off Japan for two, four, six hundred copies of Parley's Universal History."

Immense balloon! into which the Japanese youth entered with more than usual confidence because it was directed and guaranteed by the self-styled authorized representatives of the Great Republic.

Closed balloon, fitted with stained glass! Children love color so much! Thanks to these colors, more varied than the hues of the rainbow or chameleon, all the prejudices, all the hallucinations, all the ignorance of the charlatan Peter Parley passed into the spirit of this developing people.

Last February I said to Dom. Gasquet, "For twenty years Peter Parley has been a classic in the Japanese schools." "Peter Parley a classic author did you say? Is it possible?" And the learned Benedictine began to

smile, but with pity—seeing to what length human folly can run.

If you had asked Gen. Kuroki, when he was in Boston last May, what text book he had used in history, he would have replied that it was that of the illustrious historian of America, Peter Parley. You would have cried out that you did not know Peter Parley, and on his return to the hotel, Kuroki would not have failed to tell his Japanese friends that the Athens of America was not strong in history. The proverb "the nearer to church, the farther from grace," would have come to him instinctively, at the idea.

But the Americans in Japan who have universities, colleges or even simple courses in English, know him well of whom Boston is ignorant. For years and years they have presented to the Japanese the infallible testimony of the great man speaking in the name of America and the civilized world till they have succeeded in making them believe of the popes, the great benefactors of humanity

"That no other tyranny had ever been like theirs, for they tyrannized over the souls of men. (P. 324.)

"That Gregory III. had established the title of the pope to reign over Rome in matters of state; (324-2). Their pride was equal to their power, and neither seemed to have any bounds."

"When they mounted on horseback, they caused kings and emperors to hold their stirrups;

"They took away kingdoms from the rightful sovereigns and gave them to others;

"If any person denied the Pope's authority, he was burned alive;

"In 1191, a pope kicked an emperor's crown off his head while he was kneeling before him, to show that the pope could make and unmake kings at his pleasure.

"Though Rome was the seat of the popes, the people were generally in a state of ignorance and degradation."

"Travellers are wonder-struck by the old ruins of palaces and temples and the magnificent edifices of the Ancient Romans. But instead of the mighty warriors of Rome, they find only a degraded people. Their spirit has been crushed by ages of servitude and superstition."

From Peter Parley's balloon what have these credulous Japanese seen of the crusades? Listen!

"The Pope of Rome at this time had vast influence and he wished to acquire more. When the project of the crusade was proposed he gave his sanction, thinking that he should extend his dominion over Palestine, if the country should be taken. Etc."

The massacres of St. Bartholomew which have been so expressly reproved and deplored by the Holy Chair, have been attributed by Parley to the Catholics (those who were attached to the Pope at Rome).

\*See footnote.

The Roman Inquisition, always so maternal even in its severity, if one can call prudent measures rising from the

loving heart of a mother, rigors—what do they learn of this? Even in the time that we are accused of ignorance and fanaticism do we not find Pope Clement IV. rebuking St. Louis on account of the too severe laws which the great king had issued against blasphemers, earnestly beseeching him to soften these laws? The church shrinks from the shedding of blood, always has, and always will. But Parley does not hesitate to place all the auto-da-fé of Spain at the door of the popes, as if the Spanish Inquisition were not a purely royal tribunal. Through Parley's colored glasses it appears that this institution was sanctioned by the Pope. In Spain it acquired great power and became the most cruel and bloody tribunal that has been known upon the face of the earth.

"It was for many years a favorite instrument by which the Pope of Rome carried on his schemes of tyranny. It was introduced into most countries of Europe where the Catholic religion prevailed." (e. g. in the country of Queen Elizabeth and of the Czars where it has been enforced up to the Japanese war!)

It is easily seen that Peter Parley's red glass is fixed on Rome.

And how does he picture the monasteries to these docile disciples of the land of the bonzes?

"At first the inhabitants of monasteries lived in a simple manner. But after times, the abbey and monasteries became the seat of voluptuousness. None were permitted to enter them but the monks and nuns; these therefore, while they pretended to be engaged in religious duties, screened from the eyes of the world, often gave themselves up to luxurious pleasures.

"These institutions were however greatly encouraged by the popes, and it was not until the monstrous corruption of the Catholic religion brought on the Reformation in the 16th century, that monastic institutions began to decline."

Upon reading this, every Japanese involuntarily cries out "Indeed, that is exactly what has happened among the bonzes of Japan. Monks and bonzes are alike vile."

In this way the Jews crucified our Lord between two criminals, that they might attach to His person the stigma of iniquity. No book has so well justified the famous definition "History is a conspiracy against truth," as this of Peter Parley.

One more word on Ireland, noble, heroic Ireland, one of the most unsullied glories of humanity. Parley

\* Speaking of Queen Mary, he says: "She bears the dreadful title of Bloody Queen Mary. Being a Roman Catholic she caused persons to be burned alive who denied the authority of the pope. Many bishops and godly ministers thus perished at the stake. But even in the midst of the flames, they were happier than the Bloody Queen Mary. It seemed as if a fire were consuming her miserable head."

did not condescend to admire the fidelity of her people to their beautiful device, "Potius mori, quam foedari," nor the unswerving allegiance to the faith of her fathers; nor the energy and patience displayed during the secular persecution which decimated and scattered her children; nor the honorable place which Providence has reserved for them in America and the British colonies.

Concerning Ireland, Parley is content to cite in a grotesque, ironical style, the story of St. Patrick and the Serpent of Lake Killarney to which he adds:—

"King James I. did something toward improving the condition of the people, but neither he nor any subsequent king has been able to get St. Patrick out of their heads. The Saint was a Roman Catholic and the greater part of the people are Catholics to this day."

This is what Parley and his acolytes taught twenty years ago in the balloon school,—horror, hate and distrust of the popes and of all that is Catholic, and that too on the faith of the U. S. which they have had the boldness to identify with their pitiful, bigoted cause. Without doubt Japan laughs at the book today, but you know the old adage "Calomniez, calomniez toujours, il en restera quelquechose".\* So it happens that today the majority of Japanese believe that America is the home of Protestantism; that a Catholic officer of a Japanese war-vessel could say to Archbishop Farley that he had been told that the magnificent cathedral of St. Patrick was a Protestant temple; that the Japanese whom I visited in a Catholic hospital in Seattle thought the sisters who cared for him were Protestant nurses, etc. Lie, lie, constantly! Shall I add that many Americans allow themselves to be caught in the snare and know only the Protestant life of Japan? Crossing the Pacific on board the magnificent steamer "Minnesota," I met a Catholic American woman, bound for Japan. One day she showed me her letters of recommendation. They were all directed to Protestant establishments. I succeeded in making her take note of our Catholic churches that she might at least assist at Mass on Sunday.

It is true that the Catholic church here remains the "great unknown," probably because it is the institution virtuous "par excellence." One sees only what he wishes. Will not a David come forth from America?

On the 13th day of last June I attended the commencement exercises of the University of Notre Dame. I was deeply moved as I heard the youthful

\* Keep on throwing mud, some of it will stick.

laureates read their essays full of intelligence, grace, noble aspirations, patriotism and Christian sense. Here, I said, resides the lofty soul of American patriotism with its aureole of truth, liberty, nobility and pure grandeur. Here in the shadow of her who is clothed with the sun and has the moon under her feet and on her head a crown of twelve stars, is moulded and formed the America which is to enlighten the world.

And I would have thought the same could I have had the privilege of hearing the youth of Boston, New York or Washington speak.

But when shall we see you in the field of the Apostolate with the fine qualities which distinguish the people "of the strenuous life?" The future is with God; it is not given us to know the time and the hour, but at least, by our desires and prayers we can bridge over the weeks of the years and hasten the hour of triumph foretold by our Saviour.

ALEX. BERLIOZ,  
Bishop of Hakodate.

✦ ✦

AT the request of the Most Rev. Archbishop an announcement was made recently for gifts of Catholic books to be sent to Japan. The response was immediate and generous, so that this week we are forwarding by freight a large case of books and pamphlets.

This box will go to the Catholic Dormitory for students in Tokio where the contents will be distributed. English enters into the curriculum of every Japanese student, but English Catholic books have been a rare article in Japan. Had enough of them been spread some years ago, much mischief might have been prevented.

✦ ✦

A GENEROUS benefactor of the missions was the late Mrs. Thomas J. Flynn of Roxbury, a Christian woman of sterling worth. Retiring by nature and devoted to her family, the beautiful simplicity of her nature was revealed only to the few who were privileged to know her. In charitable work Mrs. Flynn's one fear was that others might learn of her generosity. The missionaries have lost in her a thoughtful provider and through these columns they are requested to join with our readers in prayer for her soul.

✦ ✦

"And they shall know their seed among the Gentiles and their offspring in the midst of the people: all that shall see them shall know them, and these are the seed which the Lord hath blessed."—Isaiah LXV, 9.

SECOND EDITION.

JUST PRINTED.

## Thoughts From Modern Martyrs

BY

JAMES ANTHONY WALSH, M. AP.

This dainty volume contains selected thoughts from the letters of three young martyr-priests, former students at the Paris Seminary for Foreign Missions.

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HENRY DORIE.

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A SET of beautiful embroideries has been received from Ning-po in China. They are the work of Sister Xavier's orphan children and are exquisite in color and design. Unfortunately the invoice list, which we presume was sent, has never reached us and although several visitors to the Diocesan Office have expressed a desire to purchase some of the goods, it has been decided to keep them for the present on exhibition.

✦ ✦

Postage stamps are acceptable for all remittances.

✦ ✦

Practise your French by reading "Un Martyr de Futuma," the interesting life of Pierre Chanel, S. M. (Blessed), first martyr of Oceania.

✦ ✦

Ten new subscriptions will bring to you "A Modern Martyr,"—now in its fourth edition. This book contains the charming letters of Theophane Venard, who was martyred in Tonquin, February 2, 1861.

✦ ✦

People with pet charities, like those with pet devotions, are sometimes narrow in their sympathies. This is not so, however, with those who are devoted to the universal propagation of the faith. These are found invariably to be the staunchest supporters of all parochial and diocesan works.

✦ ✦

RENEW YOUR SUBSCRIPTION  
FOR 1908

## IN THE HOMES OF MARTYRS.

## IV.

Bel-Air.

THERE is a railway station at St. Loup. It is not at all pretentious and the ordinary traveller on the express which runs from Paris to Bor-



THE RAILWAY STATION AT ST. LOUP.

deaux would hardly notice it in passing. If you are becoming interested in modern martyrs, however, it would be worth your while, when in this particular section of France, to stop over here, at least between trains, for you will be only a short mile from the birthplace of Théophile Vénard and but a stone's throw from Bel-Air, the hillside where this young martyr received his call to the apostolate.

Five of us had driven over to St. Loup from Assais, the parish of Fr. Eusebius Vénard, who, with the writer and three young seminarians, all brothers, formed the party. The seminarians, after visiting with us the martyr's birth-place, had gone to spend an hour with their kinsmen in the town. On their return they found us in the curé's garden, ready for the pilgrimage to Bel-Air, and taking the street to the left we crossed the substantial bridge which spans the Thouet only a few rods away.

We had not gone far when a bend in the road, down a short incline, brought us in full view of the silent and beautiful stream, which at this point runs under a perfect vista of trees. It was early in the afternoon and the sun was hot. The shaded nook was so grateful that we stood for some moments leaning on the bridge-rail, watching the waters as they flowed swiftly by these banks, from which, doubtless, many a time, the future martyr had, with his companions, plunged into the current. We resumed our walk which soon brought us to a line of peasants' homes, and turning into the court-yard of one, we were greeted by a bright little mademoiselle about eight years old,

who, in danger of being spoiled by her three seminarian uncles, seemed anxious to accompany them on our pilgrimage to Bel-Air. So with a little lady's white dress to relieve the five black cassocks, we continued our walk, and before long I noticed on the hill-top which we were approaching, the stone apse of the memorial chapel, which Eusebius, as I had already been informed, had started many years ago to build.

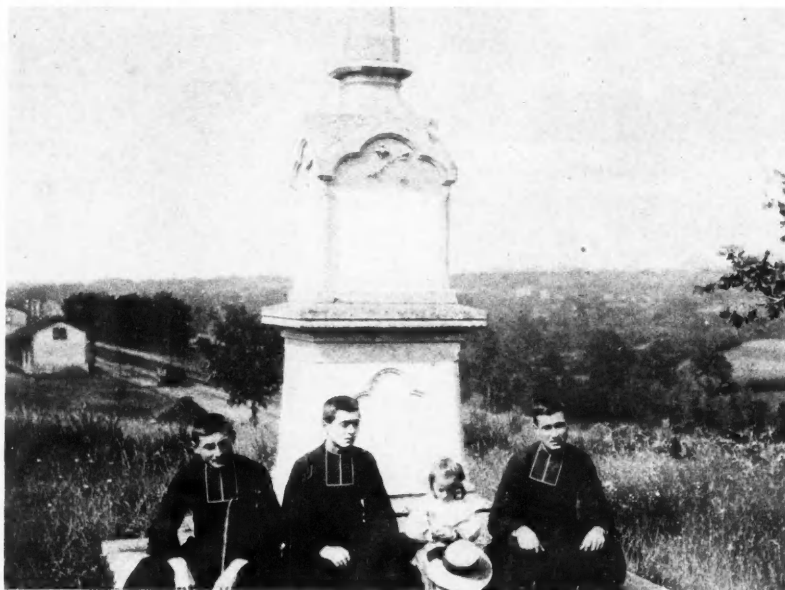
Bel-Air is on a rise of land between the Thouet and Cebron rivers and commands a picturesque view of the surrounding country. Several acres belonged to the elder Vénard, who had been a school-master in the town, and later a justice of the peace. The property still remains in the hands of Eusebius and his brother Henry, the only surviving heirs. As we arrived, Eusebius let down the bars, and we took a path, overgrown with weeds, that led to the chapel site. A few yards in the rear, and commanding the valley, was a plain stone shaft with commemorative inscriptions on its several sides. Here, Théophile

sublime heroism which has always characterized the fearless apostles of Jesus Christ.

Théophile was moved to tears as he read these letters, and at the end he cried out: "And I too, will go to Tonquin; and I will be a martyr!"

"A strange ambition," you say, "for a nineteenth century child,—this thirst for martyrdom." But the Catholic Church has martyrs in every age, and in the last century her record was no less glorious than in any which preceded it. A true Catholic has no fear of sufferings and death. Certainly if any form of cruelty could have frightened this young soldier of Christ, the story of Fr. Cornay's martyrdom ought to have done so, for he was literally dismembered.

It would almost seem that Théophile Vénard foresaw on this occasion the manner and place of his own death. This much is certain: his subsequent assignment to Tonquin, rather than to any other mission field, was made by his superiors in Paris without any knowledge of the youth's preference. And from his cage, on

THE MONUMENT AT BEL-AIR.  
La Petite and Her Three Uncles.

Vénard, at only nine years of age, was one day reading aloud to some of his little companions, the life of Charles Cornay, whose home was not far from St. Loup and who had been recently martyred in Tonquin. The death of this young priest, a former student of the Missions Etrangères, in Paris, was magnificent, and the letters which he wrote to his parents on the eve of his martyrdom are typical of that

the eve of his martyrdom he wrote to Eusebius:

"By the time you receive this letter, your brother's head will have fallen, and every drop of his blood will have been poured out for God. *That was the dream of my youth.* When, as a little man, nine years old, I used to take my pet goat to browse on the slopes of Bel-Air, I loved to say to myself, 'And I too will go to Tonquin, and I too will be a martyr.' O, admirable thread of Divine Providence, which has guided me through the labyrinth of this

life, to the very mission of Tonquin, and to martyrdom!"

Eusebius tells that on this occasion, soon after the children had finished their reading, M. Vénard, coming out from the town, joined the little group, and was suddenly met with the question from Théophane, "Father, how much is this field worth?" The father could not say and asked why he wished to know. The little fellow answered at once, "Because if you could let me have it now as my share, I would sell it and then I would go to college and study." These words, so seriously uttered by the boy, affected his father, who within a short period of time, arranged for the education of his son.



THE RIVER.

We did not stay long at Bel-Air. The day was perfectly clear but the sun was scorching and there was little shade. I half suspected, however, that even under more favorable conditions, my venerable host would prefer not to have remained. He had long dreamed of his beautiful chapel at Bel-Air, to which he would transfer from his own home and from Paris, the relics and souvenirs of his martyred Théophane. The plans of the building were all prepared and he had often thought of this shrine as completed, with priests climbing the hill to offer Mass there, and devout pilgrims coming from near and far to venerate the relics. But that was many years ago and to-day the lonely apse, roughly boarded against the passing storm, only laughs at his dream.

Théophane Vénard is one of many martyrs in France, and it is not easy to arouse wide-spread enthusiasm among people to whom Christian heroism is nothing new. And now that troublous times have fallen upon the country, even if the money were forth-coming, it would be, perhaps, unwise to build in a land where no

property is sacred. The relics of Théophane Vénard, with those of other martyrs from the Rue du Bac, have been recently moved to another country. The old brother can hardly enjoy such a reminder of his disappointed ambition, as is Bel-Air, so we started down the hill again, towards the town.

Ahead of us I saw a group of children, just dismissed from school. Most of them were hastening to their homes, laughing merrily, but we caught up to two who loitered after the rest,—a boy and a girl, bearing the same family resemblance in faces that were gentle and full of reverence. Had it been an earlier generation, Théophane and Melanie might have been their names.

We escorted *la petite mademoiselle* to her waiting mother, who regaled us with some of the famous St. Loup cheese,—an indescribable dust-covered concoction, while one of the seminarians and their brother who had just returned from the fields, hitched up our horse. We called to say good-bye to the curé and were soon on the road to Assais, where M. Henry, the "bonne" and Kebis were anxiously awaiting our return.

When dinner was over and the curé's cigarette-case had been returned to its place on the mantel, we sauntered out in the cool of the evening to inquire for our three companions and to express our thanks for the use of the family "rig." A few moments brought us to the door of the H—house, a typical French village home, of stone and plaster, with tiled roof. Our entrance caused much commotion, but order was soon restored and I found myself in a good-sized dining-room, with the kitchen fire-place at one end, a dresser opposite, and against the rear wall two stately high-draped beds. A door which opened



THE APSE.



## A Modern Martyr

is now in its  
Fourth Thousand

These letters of Théophane Vénard have brought comfort and light to many a soul. They are a household treasure. The book has been perfected in the latest edition and the large sale has enabled us to reduce the price to ninety cents; postpaid, \$1.00.

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on the right revealed several stalls including one for the faithful beast that had given us our day's outing. The table was bountifully laden with bread, lettuce and vegetables; a bottle with a long neck attachment passed occasionally from one to another of the occupants, each of whom in turn, without touching the decanter to the lips, skilfully poured a stream of red wine with unerring aim into his wide-open mouth. Farm-hands ate with the members of the family, and when the repast was over the good mother of the household pointed out on the wall a picture of her daughter, the nun in India, and rehearsed the beautiful letter which had come from the little missionary only a few days before.

The full moon was shining over the church steeple as we returned along the cemetery wall to the presbytery; and that night as I read again the martyr's letters which hung on my chamber wall, I felt that a harvest of precious and useful memories had been gathered from the day's pilgrimage to Bel-Air.

## A CHRISTMAS GREETING.

(To the Band of Noble Men and Women who work for Christ in "The Field Afar.")

"The Field Afar," by earthly gauge,  
Where distance counts for much,  
But, to the Heart of Jesus dear,  
Believe it is not such;  
For, O, it is a blessed place,  
And near God's Kingdom, too,—  
The field where Christ would have us work,  
And all our duty do!

There comes a time when many hearts  
Will wander far away,  
From foreign lands to "Home, sweet home"  
And friends, for Christmas Day.  
Awakens in the exile's soul  
A dream of other times,  
When little thought each earnest youth  
Of life in stranger-climes.

'Tis Christmas time, sweet Christmas time,  
And, friends in fields afar,—  
In frozen north, or torrid land,—  
No matter where you are,—  
Our hearts go out to each and all,  
And, loyally, we say:  
"God's blessing rest upon your work;—  
God bless your Christmas Day!"  
—AMADEUS, O. S. F.

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## LETTERS FROM THE FIELD.

Letters of appeal come frequently to our desk from distant points, but the first to be received from a Chinese priest is at hand. It was written in Latin and has been translated for the Field Afar readers by one of the Catholic clergy. Father Fourquet, to whom the writer refers, is rector of the Cathedral in Canton, China. The Editor had the pleasure of meeting this worthy priest at the Paris Seminary. We try to answer all these letters from missionaries, and help the most needy; but for many reasons, we must make a selection when it is a question of publication. The good missionaries understand this and as our various correspondents in the mission field are gradually being supplied through benefactions with the Field Afar, they will soon be in a position to know what kind of letters to write.

## From China and Indo-China.

*From a Chinese Priest.*

Rev. Sir:

In my extreme poverty and affliction, I appeal to you, now I have come to know your name, and the circumstances which lead me to address you I will briefly narrate. While laboring for the spread of Christ's holy religion in the small village of Hoi-p-Eng, I was robbed of my chalice and vestments—in a word—of all the bare necessities of my mission. In the hope of procuring more I set out for Canton. There I met the Rev. Fr. Fourquet, who had labored with me for a long time and who is already known to you. While enjoying the hospitality of this humble missionary's home, Fr. Fourquet told me how the Christians of America had assisted him this very year in building schools for his catechists. Upon hearing this the hope sprang up in my soul that possibly those good Christians would

help me to get an altar and chalice for my poor mission. Dear Father, I am not ashamed to beg when it is for God's glory, and if the knowledge of my destitute mission will move anyone to send even the smallest offering, Father Fourquet will receive it and send it to me. In his name, then, that I may more worthily serve Him in the salvation of souls I ask for alms and the prayers of my brother-Christians.

Your unworthy servant in Christ,  
J. B. Lü, Native Priest.  
District of Hoi-p-Eng.



DOCTOR TU.

I send you a type of Tonkinese, the lang Tu; lang means doctor, (medical) and Tu is his name. He was, sixty years ago, the altar boy of the Blessed Bishop Jerome Hermosilla, beheaded in 1861 and beatified the 20th of May, 1906. He knows many interesting anecdotes about the martyred bishop.

Having lived a few years in the United States and desired very much the extension of the work of the Propagation of the Faith and the foundation of a Seminary in your grand country for the missions—the apparition of your "FIELD AFAR" has filled me with joy. I congratulate you with all my heart, confident that it will do a lot of good and prepare a greater one.

Wishing you success in your work, I remain, dear Father Walsh, very cordially in Our Lord,

M. B. Cothonay.

M. Ap. at Haiphong, Tonkin.

His Lordship, Mgr. Cesaire Schang, O. F. M., our Vicar Apostolic, wrote me to say that he was very much pleased to see No. 3 of the "FIELD AFAR" containing as it does many items of interesting missionary news, and that he would be glad to receive it.

Fr. Marcelles Cormerais, O. F. M. knows English and would also like to receive the "FIELD AFAR." I am sure if addressed to the Catholic Mission, Chefoo, it would be forwarded.

I learn that Father Adeodat Witter, O. F. M. has lately been made Co-adjutor with right of succession to Mgr. Cesaire Schang. He too knows English well and will be back about the end of the year. He is at present in Europe; he went to Rome to make the visit "ad limina" in place of our aged Bishop, and he has been made Bishop himself whilst in Rome, I believe.

F. Hallam, O. F. M.

Wei-hai-wei.

✻ ✻

## From Japan.

Your last letter followed me to the North coast of Japan, not far from Corea, and I found it awaiting me at the close of a much obstructed "rickshaw" ride. Imagine going 65 miles in one day in a little two-wheeler drawn by the same man, from 6 a. m. to 10 p. m., through a mountainous country with the thermometer at 80° F. I was all used up, but the little man was in good condition. A horse could never have done the job.

The "FIELD AFAR" has come to me. It is very interesting, and very well arranged. Courage! You can do more in this way than if you were actually on the missions. God will bless your workers and yourself! Your visit to Assais greatly interested me. You have caught its French Curé in his true life, and is it not charming?

Julius Chatron,  
Bishop of Osaka.

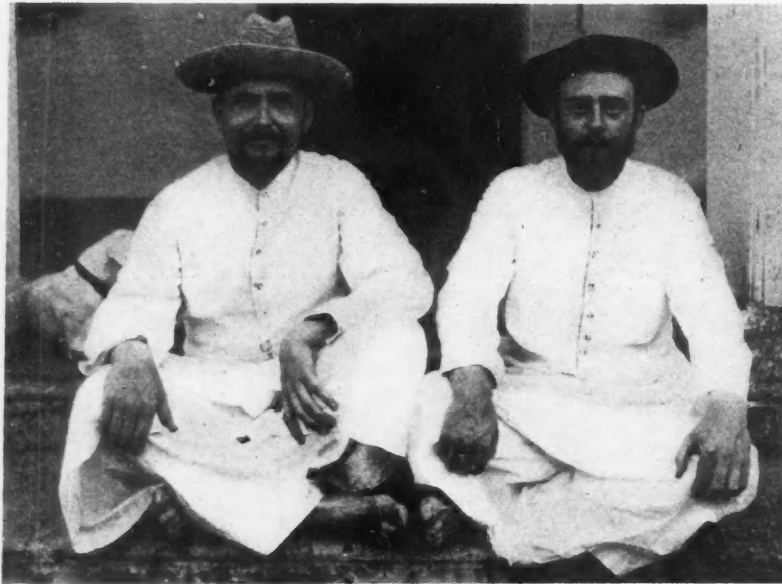
**From the Philippines.**

I have read with great interest the first number of your new mission paper and it promises to be very interesting. The illustrations are very good indeed. There is a very great need of such papers among the English-speaking people; too many know nothing or do not care for our grand mission work, not that they are indifferent, but because it is never brought to their notice. I am sure this new publication will be the instrument in saving many souls, because it will make people think about the missions, pray for the success of our work and help us with their alms. May Almighty God bless all future helpers!

Yours very sincerely,  
J. Verbrugge.

mity from the heathen. Tell me whether I can help you in any way with your "FIELD AFAR." As I am an amateur photographer, I could help you with any amount of photos. If you like descriptions or curios I will do my best.

The roof of the church which was mentioned in the second number of "THE FIELD AFAR" is finished. Two weeks before the time appointed by the government, the work was ready. Of course it is only the roof that is finished. The inside work has not yet been started; this may come afterwards. A fortnight ago I paid a visit to the mission of Father Fruytier at Christiampet, who told me that you are also sending to him your interesting "FIELD AFAR." I spent a few pleasant days with him and, as I



FR. AELEN.

FR. FRUYTIER.

**From India.**

Guntur Dist., Br. India.  
Oct. 30, 1907.

Dear Father Walsh,

A few days ago I received a copy of "Thoughts from Modern Martyrs." On the cover I read the word "Boston," so there is no doubt that it comes from you. Many thanks for the same. Though I did not receive the bill, I repeat it once more that I am prepared to pay, for poor as we are, I consider it nothing but fair that we missionaries, too, pay for the publications. The little book contains any amount of noble and sublime thoughts, especially for a missionary, who, though not exposed to persecutions like theirs, has very often to endure at any rate, unfriendly acts and en-

am went to do, a few photos were taken. A pity that they did not prove to be a success. However, I enclose them, perhaps they may be of some use to you. The first photo represents the both of us as Hindus with the Hindus. If you don't know which is which, then you may know that the laughing face is mine and the more serious one Father Fruytier's. Then there is a photo of a Hindu temple in the neighborhood of the mission,—really a splendid building. It has been standing for centuries and may stand for centuries more. Lastly there is a photo of Father Fruytier with some Christians—a pity it is not better. If you look sharp on this photo you will see that the men wear a thread over the shoulder. This is the only mission

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in our diocese where we have a congregation of Christians who are of such high caste that they are allowed according to the custom to wear the sacred thread.

The European mail came yesterday and brought me a letter from one of your mission classes. Many thanks for having recommended my mission. I am going to write to the class as you request, and at the same time send them a lot of photos. Some years ago we heard nothing from America, and now they help us splendidly. May God bless them all!

The work here is going all right. Within a few weeks I may have again some baptisms of adults.

I am looking for "THE FIELD AFAR" with interest.

Believe me, dear Father,

Yours sincerely in Christ,

J. Aelen.



## MISSION LIGHTS

## Africa.



A GREETING FROM THE DARK-LANDS.

THE total population of Africa is thought to be 200,000,000. The Christians number less than 1,000,000, and of these two-thirds are Catholic.

\* \*

Africa, with its islands, is divided into 82 ecclesiastical circumscriptions, parcelled out as follows: 19 archbishoprics, 9 of which are in insular Africa, 1 patriarchate and 2 bishops of the Coptic rite, 1 bishop of the Armenian rite, 31 vicariats Apostolic, 23 prefectures Apostolic, 2 delegations, 1 prefecture.

\* \*

In Patagonia there are about 130,000 Catholics, with 58 churches, 2 seminaries, 62 schools, and 7 hospitals.

\* \*

The strongest missionary forces at work are the Secular priests, Jesuits, Capuchins, Franciscans, Congregation of the Holy Ghost, Missionaries of Lyons, Oblates, Spanish Fathers of Sacred Heart of Mary, and the White Fathers. The White Fathers alone some 20,000 negroes every year.

\* \*

Travellers tell us that it is inspiring to hear the converts of the Upper Niger in Africa singing congregationally the Gregorian chant.

\* \*

Another attempt is being made by the Prefect Apostolic Fr. Kyne to establish a Catholic mission in Liberia, the negro republic of West Africa. The previous attempts were unsuccessful because the deadly climate killed or incapacitated the missionaries. The Prefecture has always been in charge of the Fathers of the Holy Ghost. That congregation in less than half a century has lost in Africa more than 600 of its members by fever, massacre, or accident.

## From Mother Paul.

Mother Paul of Uganda, in the heart of Africa, who, as some of our readers know, is a native of New York City, has found at least one good friend in Boston who is now in occasional correspondence with her. This young lady, whose name we withhold, received the following letter some weeks ago:

Franciscan Convent,  
Nsambya, P. O. Kampala  
Uganda, B. E. Africa

My dear Miss —:—

Father Walsh has notified me of your donation of \$40.00 to us on the feast of Our Lady's Espousals. From my heart I thank you most humbly for the help your charity brings to us. May God reward you! I was surprised to hear that you have some personal experience of this part of the world and that you are familiar with the Nile. You will all the better realize what our position is and the nature of our missionary efforts for these dear natives. They are all alike in this Eastern world, easily satisfied with little food and less raiment. They enjoy life and all that this warm climate affords them and lazily regard our heroic efforts to accomplish work that to them would be better left undone. However, our women and girls and the boys who do needle work are becoming interested and active, and they really do work as if for some specific end, and as though they have some care for the results of their labors. This helps them wonderfully in their grasp of life and its meaning and it trains them to prepare more earnestly for the great eternal rest the good will enjoy.

We had a very joyous Easter, over three thousand received Holy Communion and all were very devout during Holy Week services and the Retreat the Fathers gave us as a preparation for Easter. It must console you to know that you are helping so nobly in this great mission, and putting

into our hands the means to keep up and increase the good work. Our latest venture is an infirmary, which, D. V., will be completed when this letter reaches you. It is a real need here, as many of our people wander off to the Protestant mission three miles from us, and in their extreme illness, die without the ministrations of a priest, or accept the services of the Protestant missionaries, and so, half unconsciously perhaps, give up the faith. Our school is keeping up well despite the scarcity of food. We have had but two showers in two months, and consequently the banana groves are by no means promising or fruitful. This means famine in the near future, unless God in His goodness sends us rain. The wells are drying up and the water supply is scarce and muddy. I enclose a poor photograph of our last First Communicants, one of a native bride and groom, and a corner of our school. May I hope to hear from you again? It would be such a pleasure. With redoubled thanks to you, and the promise of our daily prayers for you and yours,

Believe me, affectionately yours in Christ,

MOTHER MARY PAUL.

\* \*

## From Bishop Hanlon.

October 22, 1907.

Dear Father Walsh,

I sincerely thank you in the name of Mother Paul for the kindly and substantial interest you are taking in her many good and urgent works. In behalf of the Fathers too, I give you my heartiest thanks; every little helps, and I shall myself be deeply grateful to you for alms for masses to distribute among my missionaries, who are making a great work for the salvation of souls against great odds—contending with heathens, Mohammedans and



MOTHER PAUL'S COMMUNITY.

With a group of First Communicants. Mother Paul is sitting in the centre.

### Send "The Field Afar" to a Friend

Protestants, and a climate which has been no slight trial to them all. Long experience has taught many of our missionaries, who are usually practical men, how to avoid many attacks of fever, and how to parry attacks that are inevitable in a fitful and treacherous climate. Every detail of the Fathers' work is well-known to me, who have myself, as you know, initiated every one of these now flourishing missions, and I am in wonder and admiration seeing how these missionaries carry on their stations with such small means. The only trouble is that they cannot afford to educate more of their good and useful catechists—build them little schools and homesteads in the many villages of each mission district and give them a small annual remuneration which is all they ask from us for a devoted life in the mission's service from year's end to year's end. Yet \$50 would enable them to keep a catechist at the school of higher instruction and give him enough training and education in addition to what he already possesses, to enable him to be sent out as a catechist. Fifty dollars more would build his little school and homestead in one of the many villages and \$25 would supply all his wants for a year, including such remuneration as he asks; for his real reward, like that of the missionaries, is not looked for in this world,—happy to be able to bring more souls to the truth, and knowledge and service of Our Lord, Who will know how to reward him handsomely when the time comes.

Believe me,

Yours sincerely in Christ,  
H. Hanlon.

Dated at St. Peter's, Nsambya,  
Kampala, Uganda, B. E. Africa.

✦ ✦

India.

IN India, thousands of native men, women and children work on the opium farms. From their labor,—under present conditions, there is realized to India a revenue of \$30,640,080 each year.

✦ ✦

Fr. Bechu, who is in charge of the education of Catholic youth in Coimbatore, South India, has established a boarding house for students near the High School in that city. He is trying to get 3000 rupees together (\$1,320) to build a chapel for the spiritual needs of this large growing body of young men and has sent out an appeal to all the Catholics of India.

From a remote district in the same diocese a letter has come, in which the missionary, Fr. Gaynard, states, that after many sacrifices he has been able to construct a little shelter in the fever-laden jungle of Cavery, where he was sent to found a new center of work. For two years he has said Mass under a canopy of branches, where the sun, the rain and the wind are free "to make war on him and on the Blessed Host."

✦ ✦

The Bishop of Dacca refers in the following letter to an old missionary whose picture was published in our July issue.

Rev. dear Father,

By your letter of May 13th, you were kind enough to inform me that you had put me down as a regular subscriber to "THE FIELD AFAR," but as up to the date of writing no copy of the paper has reached me it seems certain that there is a mistake or irregularity somewhere. I know it is sufficient to have informed you for you will see what may be wrong at that end. As I myself and majority of my priests hail from America it is quite natural that we should be interested in this real American publication in the interest of foreign mission work and quite disposed to cooperate towards having it supplied with news from the field afar; but up till now we know only the name, not having seen a single number.

The Rev. Fr. Fourmond of whose Golden Jubilee I sent you some data has since, ten days after the Jubilee, gone to Heaven. I enclose two mortuary cards, not in American style to be sure, one of which you will read; the other, no doubt, look at. It shows one of the languages in which we preach and pray.

Sincerely yours in Christ,  
P. J. HURTH, Bp. of Dacca. (India.)

✦ ✦

China.

The Chinese newspaper, *King Pao*, celebrated recently the five hundredth anniversary of its publication. During this time many of its editors were beheaded, but this did not prevent others from seeking the honor.

✦ ✦

The well-known Chinese copper coin with a square hole in the middle for stringing is called a tsien. According to the quality of the metal, it takes 900 to 1800 to make one silver dollar.

✦ ✦

There are some temples in China which have stood for twenty centuries. The great wall of China was built 220 years before Christ.

✦ ✦

Chinese have twelve months in one year and thirteen in the next, hence New Year's Day varies. This year, 1907, has twelve months.

Laboring in China there are six hundred European sisters and five hundred Chinese nuns. There are also between three and four thousand Chinese virgins consecrated to God. These virgins are not religious, nor do they necessarily live in communities. No one can join them who is bound by an engagement to marry or who has not sufficient means of livelihood. They make a vow to live as virgins for three years, and after that time, if they wish, they renew this vow.

✦ ✦

In New-Chwang, China, an enterprising manufacturer established, a month or so ago, at the cost of thirty-three thousand dollars, a modern cigarette factory. He employs about eighty workmen, the majority of whom are boys. The wages range from \$1 to \$1.65 per month for boys, and from \$3.60 to \$5.50 per month for the more experienced workmen. All through China the wages of women operatives are nearly at the vanishing point. In the silk mills at Shanghai there are twenty thousand workers, among whom are children who work for three cents a day and women for five cents. The highest pay is twenty-six cents for a thirteen-hour day. In the cotton mills the best women workers get fourteen cents a day, the poorest five cents, the hours being six to six, with a half-hour for dinner.

✦ ✦

Japan.

Bishop Berlioz of Hakodate, Japan, is struggling to re-build his mission in the ruins of the burned district. We learn that his loss was forty thousand yen,—about \$20,000—a vast sum to him and six times more than he had gathered while away from his diocese last year.

✦ ✦

The five schools in Japan which are conducted by the Brothers of Mary are all overcrowded at present. Tokio, especially, has risen from 200 to 710 scholars in the last four years, and counts children of several admirals and ministers of state.

✦ ✦

A dainty little prospectus comes to us announcing the establishment at Urakami of an Apostolic School under the direction of the Society of Mary. The aim of this school is to multiply the number of Christian teachers who would help the missionaries in the Christian communities already established. A copy of this prospectus will be sent from the Propagation of the Faith Office to any one interested.

## NOTES AND COMMENTS

Ten thousand copies of photographs of our late Archbishop which appeared in the October issue are being distributed to our various classes of benefactors through the parochial directors. If any are overlooked and will send enough to cover postage, we will forward a copy from the Diocesan Office. This photograph is not for sale.

The White Fathers of Africa, who now have a branch seminary in Quebec, at 37 Rue des Ramparts, receive cancelled postage stamps in large quantities. In the last few months, from funds secured by the sale of these stamps, they have sent to their missionaries, enough money to buy three slaves. The ransom of one slave may be secured for twenty dollars, we understand.

Fr. John Forbes, Superior of the White Fathers, in Quebec, is at present making a tour of the Canadian colleges in search of vocations for the African missions. Fr. Forbes makes this visitation yearly and the fruit of his seed-sowing is already evident in the steadily increasing number of young men who have cast their lot with him under the shadow of Laval Seminary, where the young aspirants make their theological studies.

The "Ave Maria" rarely allows a week to pass without some reference to Catholic Foreign Missions. In one of its recent issues, a native convert in China gives his religious experiences, which embraced an early baptism in the Catholic faith, the loss of that faith due to a preponderating Protestant influence, and the subsequent return, through a settled conviction, to the Church of his boyhood. This defection may be traced to the fact that in Chefoo, the home of this young man's boyhood days, there was only one school where English could be learned, and this was Protestant.

## WE SHOULD HELP OUR MISSIONARIES

Because they are constantly helping others.

Because they represent Jesus Christ.

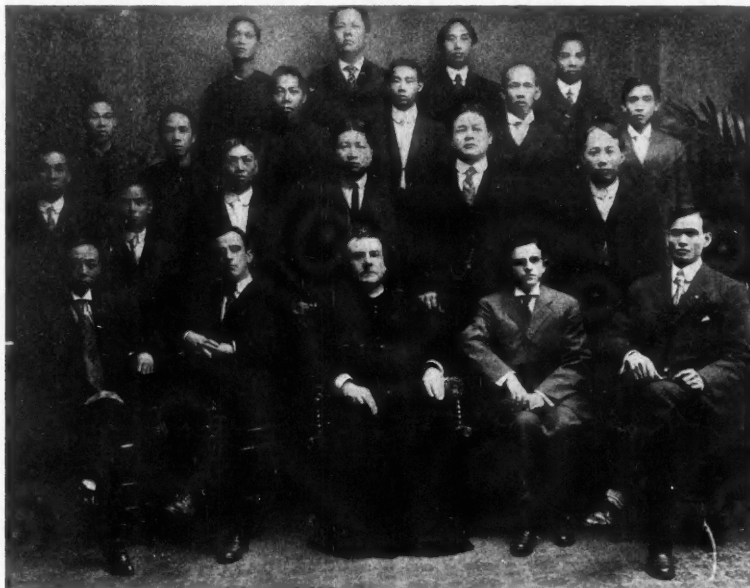
Because they protect infancy; guide youth; convert sinners; and because they become "all in all," that they may gain all to Christ.

Because they daily offer, amid strange and desolate surroundings, the Holy Sacrifice for the living and the dead.

Because their merits will be our merits and their Masses will be our Masses.

Representatives of two religious communities of women in the far West of the United States have passed through Boston lately and have expressed their great desire to secure vocations for these distant missions of our own country. We understand that several communities among us are also anxious to add to their numbers. These latter will be the more certainly helped if subjects can be provided for the former. The missionary spirit re-acts wherever it is cultivated, and will strengthen our home vocations.

Oceanica. Only one-sixtieth are reached by the gospel and 33,000 are passing into eternity every day. If the population should join hands singly in an unbroken line they would reach ten times around the world. Let them march as an army, at the rate of thirty miles a day, and twenty-three years must pass before the tramp of the martial host is ended. One-third nearly of the human race is Chinese, a third of all for whom Christ died and for whom the gospel is to be proclaimed, a third of all in whose keeping is wrapt up the future of our



FR. BROWN, WITH HIS ASSISTANTS AND A GROUP OF CONVERTS.

Readers of "THE FIELD AFAR" will be interested to note the progress of the work among Chinese Catholics in Boston. In our March issue we presented a group of four Chinamen, the first in this city to be received into the church. Six others have just been baptized. Today Father Brown's converts number twenty-six, with fourteen more preparing. They meet every Sunday in a little hall near "Chinatown" and are instructed by Fr. Brown, who is ably assisted by two excellent laymen, both college graduates. Catechisms and other religious books printed in the Chinese language are supplied by the Propagation of the Faith Office at the Cathedral.

A writer on China says: "Here are one-third more people than all the countries of Europe together, twice as many as the Continents of North and South America, Africa and

world; a third of all our fallen race who are to appear at the last great day before the judgment seat of Almighty God."

## THE FIELD AFAR.

"Where is," you ask "The Field Afar?"  
Miles past the Sacred Streams that are  
Sweet coursing from the Wounds of Love.  
Its sky has never held the Dove,  
Or known a tint of Mary's blue.  
Leagues past the Wheat He giveth you  
This land of chaff with tears behold.  
Its mines are empty of faith's gold,  
No shepherd doth its pasture bar  
It lies beyond the Beth'hem star,  
There let us sound the angel's horn,  
"For unto you a Saviour's born!"

—MARY ALLEGRA GALLAGHER.

"Thou wast slain, and hast redeemed us to God in Thy Blood out of every tribe and nation."—Apoc. V, 9.

"They have no knowledge that set up the wood of their graven work, and pray a God that cannot save."—Is. XIV, 20.

"The promise is to you, and all that are afar off, whomsoever the Lord God shall call."—Acts, II, 39.

"What the padres were in their day, hundreds—nay, thousands—of Catholic missionaries in foreign lands are in ours; genuine heroes, spending themselves in the beneficent work of winning souls to Christ and planting Christian civilization in the desert wilds of darkest paganism. A hundred years hence, and many a name now unknown to the world will be cited as instances of sublime self-sacrifice that illumined the historic scroll of this first quarter of the twentieth century."—*Ave Maria.*

We Catholics of America can never forget the gratitude which we owe to the pioneer missionaries who carried the cross through the dense forests and over the trackless wastes of our native land. It is good to record the splendid testimony given during the past summer to the missionary, Fr. Rasle, who was killed while defending the Indians whom he loved. Under the patronage of Bishop Walsh of Portland, a monument has been erected to the intrepid priest and the church of St. Sebastian, dedicated to his memory at Madison, Maine. Prominent citizens of Maine, Catholics and Protestants, joined with the towns-people in the religious celebration and a High Mass was chanted in the open air at Indian Old Point.

The Association of the Holy Childhood has printed its annual report and we notice that its returns were increased last year by more than \$2,000. This Society which is organized among young people in various parts of the world, gathered in all during the past twelve months, \$689,460, an excellent contribution, which has been distributed to missions throughout the world.

The directing agency for this Association is at Paris in the Rue du Bac, not far from the "Missions Etrangères," and its council is representative of several nationalities.

"The Good Work" is the name of the new diocesan mission organ in the New York archdiocese. It is about the same size as "THE FIELD AFAR," contains the same number of pages, and in many respects follows the same lines.

The quality of the paper is excellent and the half-tone photographs most interesting. The little magazine will do much to sustain zeal among the patrons of the work, which, in New York is under the direction of Fr. John J. Dunn; and will also help to extend to others a knowledge of Catholic missions. The subscription price is fifty cents a year and the paper will be issued every two months.

#### A TRIBUTE.

THE North China Herald gives the following tribute to the work of Catholic missionaries:

"The Jesuit Fathers were the first to introduce the results of the observations of Western astronomers into China, and at Sicawei are now continued the labors which began with the arrival on Chinese soil of Matteo Ricci and Verbiest. True, the work has suffered from long interruptions, but to the Jesuits the Chinese owe the calendar at present in use and to the same Order, mariners in far Eastern waters at the present day are indebted for irvaluable information placed at their disposal by the unostentatious and patient labours of the Fathers at Sicawei. For Sicawei is the most important observatory on the Chinese coast. Daily throughout the year it receives meteorological and other data by telegraph from about sixty stations, and by careful comparison of figures, by ceaseless watching and by patient care, the risk to mariners from typhoons and storms is reduced to a minimum. With his finger on an electric switch at Sicawei, one of the Fathers daily gives the standard time to China and as noon approaches, on nearly every vessel in sight of the signal station, chronometers are checked or set as the time-ball falls."

We note also in a late issue of the North China Herald (which is always on file at the Boston Public Library) that:

At the conclusion of the visit of the Society of Engineers and Architects to Sicawei Observatory on Saturday, the President, Mr. H. King Hiller, announced that the Council had decided that at the next ordinary meeting of the Society a resolution should be brought forward that Fathers Chevalier, Froc and Moidrey be elected Honorary Associates of the Society, in recognition of their services to the cause of science in the far East.

#### THE RETURN OF A MANUSCRIPT IN CHINA.

"We have read your manuscript with delight. By the mouth of our ancestors we swear that we have never read to this day such a masterpiece. If we print it, His Majesty, the Emperor, will command us to take it as a criterion and never to print anything which shall be inferior to it. As this would not be possible before ten thousand years have past, trembling we return to you your manuscript and we ask for it ten thousand pardons."—*Echo de la Mission du Chan-Tong, China.*

Those among our readers who wish to know fuller details of Catholic mission life in all parts of the world can find no better medium than *Catholic Missions*, which will be sent to any address for one dollar a year.

"Ask of me and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession."—Psalms II, 8.

#### BOSTON AND P. OF F.

THE work, in this archdiocese, for the propagation of the faith is extended to various forms of missionary enterprise. It takes as the basis of its appeal to adults ordinary membership in the Society for the Propagation of the Faith, which has its headquarters in France with branches in different countries. It also receives and transmits returns for the Holy Childhood Association, which for many years has existed in some of the schools and academies of this diocese. In addition to these organized sources of revenue it receives a steadily increasing number of special donations for mission purposes in general and of gifts for particular needs in various parts of the world. These come principally from the archdiocese but also from occasional benefactors here and there throughout the country. Such gifts are forwarded to the beneficiaries named directly from Boston. During the past month donations have gone to

Bishop Berlioz,	Japan
Sister Xavier,	China
Father Wm. Fraser,	China
Father J. Fraser,	China
Bishop Chatron,	Japan
Bishop Mutel,	Corea
Father Verbrugge,	Philippines
Bishop Cousin,	Japan
Bishop Schang,	China
Bishop Merel,	China
Bishop Hanlon,	Africa
Father Lagrange,	Jerusalem
Father Dunn,	Borneo
Bishop Aelen,	India
Bishop Hurth,	India
Bishop Roy,	South India
Father Regis,	France
Bishop Gramigna,	India
Father Henry,	Mill Hill
Bishop Kleiner,	India
Father Fleury,	Paris Seminary

WE are anxious to send several copies of "THE FIELD AFAR" regularly to schools and colleges. Youthful minds are impressionable and the seed of the missionary spirit should be sown at an early age. Donations for this purpose will be most welcome.

#### WHY?

Why should we give money to save the heathen abroad when there are heathen in our own country to save?

There are other "whys" equally logical. Why should I give money to those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy in my own town?

Why should I give to the church when my own family wants it?

Why should I give to my family when I want myself?

Why?

Because I am a Christian; not a heathen.—*The Day-Spring (Prot.).*

Why?

Because I am a CATHOLIC.

## OUR YOUNG APOSTLES.

## MY DEAR APOSTLES:

Fr. Ignatius wishes all his young apostles a merry Christmas and blessed New Year. Memories of his own childhood and youth permit him to share with you the happy anticipation of these festive days. How lonesome and empty your young lives would be without Christmas! Yet, my dear apostles, there are millions of children who do not know what Christmas means. It is true they have other days on which they enjoy to the full the good things of life, when they may romp and play to their heart's content without the spectre of home lessons for the morrow coming in to spoil their fun; but they have no Christmas. Now to most of my young apostles there would be something wanting to a year's pleasure, if by some chance Santa Claus would forget to come, and if there would be no little crib and no Infant Jesus surrounded by the holy people and the lowly beasts.

## The Children of Japan.

The poor little children of Japan have no Christmas because their religions make no mention of Jesus Christ the Son of God. You know, my dear apostles, that without Jesus Christ there would be no Christmas. The very reason for the presence of the noble missionaries in fields afar is that there may be a Christmas festival in years to come. Just imagine how the hearts of the priests and sisters laboring in Japan would be lifted up if they like you could sit around the table on Christmas Day in the company of their dear parents and brothers and sisters. But this cannot be; they have said adieu to all their beloved ones with no hope of ever seeing them again, that one day, and soon, there might be in Japan many children gathered around the Crib of the Divine Savior, learning to love and to serve the sweet Jesus who was born for them as well as for us.

## Listen!

Now some of our young apostles may be able to set aside a few cents during these days for the missionaries. There is no doubt but that the Infant Christ will plead with you at this holy time, and your young hearts may open and then be inclined to yield to His invitation to make other children happy. But so strong is the inclination to obtain what is material and what is just at our hand, that the money is often spent on candy, etc., and the good intention is left to another Christmas to be fulfilled. Fr. Ignatius would not be too exacting so he simply says with

Holy Scripture "Today if you shall hear His voice, harden not your hearts." Lay aside a trifle, so that priests may be able next Christmas to say to many more of the Japanese "Come, let us adore."

## The New Year.

They have great times in Japan on New Year's Day and the following weeks. You might expect that the Japanese would go to their temples to pray for good fortune during the New Year. A few old people do so, but they are the exception. People in Japan assemble on some high land and join hands as the first sun of the year rises above the horizon. This is of course an act of worship, but it has all



FR. J. B. LÜ.  
See page 7.

the features of a carnival. On the 25th day of the new month people go to the shrine of Emima, the deity of hell, and carry with them little wooden carvings of a bullfinch which they have carefully kept during the old year and which on this day they exchange for a new one. Thus they cast off from themselves the sins of deceit for the past twelve months and receive a token of renewed sincerity for the new year. They carry the effigy of the bullfinch in their sleeves and thus pretend to hide all the fibs and falsehoods of which they have been guilty throughout the old year. A feature of New Year's Day is to chase away birds of ill omen. A superstition of Japan says that these birds are in the air on that day and wait for an opportunity

to enter the homes. Young girls wearing immense hats which entirely hide their faces and playing a musical instrument, go around from house to house striking as they pass along a few notes on the *Samisen* and thus drive away the birds. The Japanese fear these birds. Even during the year—in old times—while chopping the leaves which served as seasoning for soup, they recited

Birds of ill-hap, pass us by,  
Never here from China fly;  
Flit and hop, flitting, hopping,  
Chip and chop, chipping, chopping.

On another day, tradition requires that bean broth be eaten in every household, the bean being fatal to evil spirits. How about this, you apostles of the Hub?

What do you think the girls do? They have an observance which is called "the first face," which consists in offering up to their toilet mirror a *rice dumpling*, for good looks and luck.

My dear apostles, what a difference between your belief and theirs. How thankful you should be to possess the true faith, and how anxious you should be to make others your brethren in the Communion of Saints. Think of your sacrifice then. Learn by heart and put into practice the words of Holy Writ, "It is a more blessed thing to give than to receive."

Today I present to my young readers Father Lü, a Chinese priest, whose letter may be read on page 7.

Fr. Lü is one of more than five hundred Chinese Catholic priests who are doing excellent work among their countrymen in the far East.

FR. IGNATIUS.



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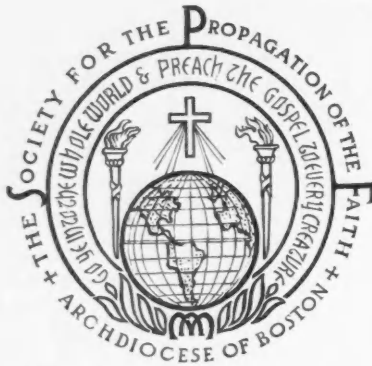
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"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

REV. JAMES ANTHONY WALSH, M. AP.,  
Director in the Archdiocese of Boston,  
62 UNION PARK STREET, - BOSTON, MASS.

SINCE his elevation to the episcopate, Bishop Guertin of Manchester, N. H., has given many evidences of interest in the Archdiocesan work for the propagation of the faith. He has expressed an earnest belief that his own people would be much benefited if they shared more actively in this movement and has offered to the Boston Office every possible encouragement to reach out beyond the border line into New Hampshire.

It will gratify Boston priests to know that Bishop Guertin, in whose diocese thousands of our people spend the summer vacation, looks upon the Catholics of Boston as most exemplary. Their attendance at Mass, often in spite of long distances, is especially edifying.

✱ ✱

THE letter which follows came to the diocesan office from one of our Catholic laymen living near Boston. It will be read with pleasure and profit by all who are interested in developing the world-wide propaganda:

Dear Father Walsh,

By this personal line, I desire the enrollment of the name of..... as a deceased Perpetual Member of the Society for the Propagation of the Faith. She was my mother's companion for years. The certificate of her membership may be mailed to my address, above given.

With this, is a check to your order for \$41.00, the extra dollar being my subscription to "The Field Afar" to 1909. I noted with delight the chief features in the first two numbers. The diagram from Mulhall's figures, p. 2 of the March issue, with its added query is a terse lesson, fixing "responsibility" with our neighbor with impressive effect. With an apt extract or quotation, changing from month to month, perhaps it might usefully be kept as a popular and standing "study" for your readers. Is such reading matter to have its right

reception and ripen to proper fruit? Then the young must be trained to a love for it, that the next generation should become what it should be, in itself, and in the co-operating activity of an intelligent zeal. Many must have been struck by the "much in little" in your "Word of Preface" to your January report. The habit of thinking about our missionaries is deepening and spreading in the American field. Diversified, practical methods are inculcating and fostering it. The sowers are abroad in the human wisdom of their own day, laboring earnestly and with cloudless vision to correspond with its Providence. From the standpoint of the "Transcript," the offering of this Archdiocese "is not large", but broadly considered, it is, as you declare, "a reasonable and praiseworthy contribution." "Gather up the fragments lest they be lost" is of counsel Divine. When obeyed how the effect does clarify doubt and illumine faith! Had it been slighted, the result last year would have been less gratifying. Adherence to it, we must believe, will better the record this year, and write after Boston "Excelsior." Thank God for our stimulating leadership.

✱ ✱

GOD bless the poor of Christ! Certainly theirs is the kingdom of Heaven, for they love it on earth, and strive better than the rich to secure its extension. The Church depends—for her priests and nuns—not largely upon the children of the wealthy; she draws her apostles from the humbler ranks, and from the same source she secures the spiritual and material aid which, under God, sustains and strengthens her. The Catholic Church needs help from the poorest of the poor, and to such is given the golden opportunity to co-operate with God in the salvation of souls.

Here lies the secret of whatever success has been obtained in the past century by the S. P. F. It has called into its ranks, not the pampered few, who listen to the apostles' need with languid interest and soon forget, but the vast body of the faithful, men and women, children, too, who are rightly proud to share in this sublime movement, considering themselves privileged in so doing.

✱ ✱

THE S. P. F. "mite-box" is gradually proving its worth and is now a fixture in many Catholic households. It is interesting to note the various methods employed in filling it. One good man keeps it in his bed room and empties into it every night whatever coppers he finds in his pockets. A family of adults gives the little bank a place of honor in the living-room, and each contributes from time to time with a view to secure, by this means, perpetual memberships for all the members. A mother who believes in training her children to support the Church is using the mite-box to teach the lesson of sacrifice. She

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explains the trials of missionaries and urges her little ones to give out of their own sacrifices.

✱ ✱

From various sections of the United States and occasionally from foreign countries, appeals are made to the Reverend Clergy, to Religious Communities and to individuals among the laity. The Diocesan office is the authorized channel of missionary contributions and the Director will gladly give information regarding the appeals and will forward all offerings. In this way, the interests of the charitably disposed can be best safeguarded.

✱ ✱

Your good prayers are asked for these deceased benefactors:

James Brogan	Elizabeth Donnelly
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## RESPONSES.

A GIFT of \$100 went two weeks ago directly from the Diocesan Office to Fr. J. M. Fraser, in Ning-po, China. This remittance evidently crossed in transit the following message:—

Dear Father Walsh,

Can you manage to send me a donation for a church I am starting to build? I shall send you a photo of the building when it is finished. Hoping that St. Anthony will fill your pockets while this letter in on the way, I remain,

Yours faithfully in the slavery of  
Jesus and Mary,  
J. M. FRASER.  
Catholic Mission, Ning-po.

Oct. 4th, '07.

✱ ✱

Father Verbrugge, the Superior of the Mill Hill priests in the diocese of the late Bishop Rooker, Philippine Islands, writes to thank one of our benefactors for the gift of a horse. He says that he was able to buy two for the amount sent (\$100) and that the animals are worth their weight in gold. To some of his priests, from twenty to thirty thousand souls are assigned, and as the people are scattered, the use of horses is imperative.

✱ ✱

From a good man in Iowa come these encouraging lines:

"Enclosed please find draft for \$5.00 to pay for your paper, THE FIELD AFAR. Please send the paper to each of the ten following persons. These people do not know that I am having the paper sent to them so I think it will be well for you to send each one a card and tell them the paper will be sent to them for a year free, otherwise they will likely not take it out of the office. Don't mention my name in any way, or say any friend is having it sent."

✱ ✱

Many gifts have come to us in the last two months, including books for Fr. Ferrand, in Japan, clothing for the Indians at Pleasant Point, Me., post-cards, photographs, stamps, jewelry, two ciboriums, a pewter chalice, dated 1822, and a stole used many years ago by the Bishop of St. John, N. B.

✱ ✱

Twenty dollars came for the ransom of a slave in Africa and numerous other offerings for special missions have been received at the S. P. F. office.

✱ ✱

Send for one of our mission mite-boxes, and place it on the mantel in your home. Drop into it some of your own spare change, encourage the other members of your household to do likewise, and you need not hide it from your visitors. The P. of F. office will tell you when and how to return it, and if you have a preference for some particular mission your wish will be respected.

How much the missionaries appreciate our efforts may be noted in the letters which appear elsewhere in this issue. We quote here one more from India. This young priest, poor as he is, actually sent price of a subscription, which, it is needless to add, will be returned.

My dear Father Walsh:

I trust the P. O. order reached you in payment for one year's subscription to the "FIELD AFAR." It is a fine paper indeed, and so different in its American form from what we are used to in the old world. After I have read it I give my copy to the Sisters who also enjoy its contents and more especially take an interest in the work of the good Sisters in China and other parts of the Lord's vineyard. Here in India the people do love their children and hardly ever is there a chance of buying one; which, moreover, is strictly, and I think justly, forbidden by English law. Childless married people are anxious to adopt children, more especially boys, if they are left orphans. The Sisters have an orphanage for native caste and non-caste girls,—some 40 in number. Many of them have literally been picked up from the roads. The enclosed photographs of some Sisters with some of the children may interest you. Some 150 children have been baptized in articulo mortis by the Sisters, and all of them are now bright little angels in Heaven. Some 100 people come daily to the Sisters' Free Dispensary which they keep on the steps of their convent. I enclose a photograph. I am also sending you a few stamps of native Indian states; they may be welcome to some of your friends and benefactors.

With best wishes and kindest regards,  
I am, dear Father,

Very sincerely yours in Christ,  
A. MERKES  
Guntur, Br. India.

✱ ✱

Something is learned every time a book is opened.

A truly great man never puts away the simplicity of the child.

The best thing is to be respected, and the next to be loved; it is bad to be hated, and worse still to be despised.

A rash man is fond of provoking trouble, but when the trouble comes, he is no match for it; a clever man turns great troubles into little ones, and little ones into none at all.

Chinese Proverbs.

✱ ✱

Sometimes the little matter of sending the price of a subscription prevents adding one more name to our list. If this is bothering you, dear reader, enclose fifty cents in stamps with your name and address.

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aims to be high in quality and low in price. Each annual subscription of fifty cents is a distinct help, and every name is a welcome addition to our lists.

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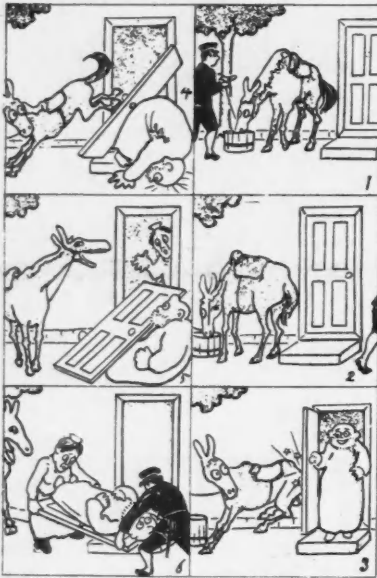
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